

and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel."

(To be Continued.)

### TOLSTOI'S REMEDY

B C MOOMAW

Count Leo Tolstoi, the celebrated Russian author, thinks that the only remedy in sight for social evils, the extremes of poverty and wealth, the grinding oppression under which so many millions groan, the crushing burdens of militarism, and all the foul brood of civic and political unrighteousness, is for individuals to refuse to enlist in the army. He lives in a country of exaggerated militarism where an autocratic and oppressive government is supported by a powerful military system, where also the extremes of poverty and wealth are much more distinct than perhaps in any other civilized country, and it is but natural that his point of view should suggest his conclusions. But supposing that the remedy he proposes should be effective, how are you going to apply it? Everywhere in the wide world people are willing to enlist by hundreds of thousands in the army, thereby helping to perpetuate an institution which breeds oppression and poverty. But if even this were not the case, all governments fall back in case of need on that well known military expedient, conscription, by means of which the ranks of the armies are filled up. Our own free government did that in the civil war, and it will continue to be the case as long as governments exist. Under ordinary conditions, however, conscription is not at all necessary. See how it goes in our own country, here and now. The Washington government calls for volunteers, and they come by crowds. There is no moral sentiment in this country against military service. There is none to speak of even in the church. How much education and how much time does Count Tolstoi imagine it will take to bring a whole population up to his idea, so that not enough men can be enlisted to put in force a conscription act, to collect oppressive taxes, or to protect the powerful corporation in its age-honored prerogative of robbing the common people?

The destruction of militarism, and the reorganization of governments on a basis of benevolence instead of malevolence is a reform of vast magnitude, is so radical and revolutionary in all respects, that no one need to expect anything but the slowest progress, visible only when we extend the range of our vision over the span of a century. For example that progress was indicated in the nineteenth century by a tendency toward arbitration, hardly more than a tendency, but at least that much. The twentieth century will witness more progress, may give us international arbitration as an accomplished fact, perhaps not more than that. Thus the world journeys on slowly, almost imperceptibly, toward the accomplishment of the millennial prophecy of unbroken

peace and universal brotherhood, when the nations shall learn war no more. In a thousand years we have grown from savagery to civilization, and it may take another thousand to finish the work of the Lord in the midst of the earth, unless indeed the cataclysmal view is the correct one, that a sudden coming of Christ in the midst of increasing rather than diminishing wickedness, shall overthrow it, and usher in the thousand years of peace and righteousness. Christians differ only as to the method of this consummation, and not as to the fact. There is really no room in Christian thought for pessimism, since everything that goes before is lost in the result. However it comes about, the world's travail of sorrow will be forgotten in the birth of millennial joy. And since to a Christian faith the certain prospect is scarcely less vivid than the accomplished fact, the glorious sunburst of the coming morning, and not the shadows of the present night, should determine the temper of our minds, and lend to our thoughts, not the somber hue of the world-shadow, but the splendors of the golden age.

### LONG SUFFERING WITH PATIENT ENDURANCE

GEORGE S. GRIM

Seven times seven. What a test of fellowship this will be. Does Christ actually mean that we shall forgive an offender four hundred and ninety times? Yes, more; for this number is only given by a definite for an indefinite number. It only gives the limit to man's endurance. It enjoins unlimited patience and a willing mind with the ill-deserving in the hope of winning them to a more noble spirit. This is God's way with us. He suffers long and is kind. His love never faileth.

Patience is born of love. In all our dealings with one another we should become possessors of God's patience. Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake has forgiven you.

The weak need our patient help. Sin and ignorance need it. No one can minister to any human infirmity without it.

Patience is an intelligent virtue. It comprehends the situation and condition. It measures the want and capacity of the individual needing assistance. For this very reason it gives sympathy, and waits and forgives.

Patience also implies self-mastery. Aggravating trials are enough, it is said, to provoke a saint. But patience is saintliness that rises above provocation. It demonstrates the great fact that God's strength may possess our hearts, that we can hold impatience and passion under complete control. Patience, by this indwelling spirit of God, in controlling the passions of the Christian, is also and always hopeful, and by this monitor it is able to have a controlling power. It believes enough in the lost to labor for their recovery. It makes its possessor

to regard the outcome of his trials. He sees the smile of God behind the black clouds. He has conquered the final outcome of life. He prefers rather to suffer with the people of God in their afflictions, than to enjoy the pleasures of sin for a season. No hard times can daunt his courage or overthrow his faith.

Patience with circumstances and with all forms of trials is the watch word of duty with the Christian while on his pilgrimage from this earth to the realms of the blessed.

Louisville, O.

### The "Model Sunday School Teacher's" Dilemma

The following appeared as an editorial in the New York Christian Advocate, J. M. Buckley, editor. It touches a common experience, and we feel sure that teachers, superintendents and pastors, as well as others will be interested and helped in its perusal.

A gentleman in middle life, of sense, piety, and excellent reputation, taught a class of eleven young men who had been under his care since they were about fourteen years old, and at the time of which we write were from seventeen to nineteen years of age. He had taken all possible pains to prepare himself for success in his work, to do which he had many unusual facilities; for he was president of a bank which he had organized, and which was so prosperous that after half past three in the afternoon of each business day he was entirely at leisure. His "boys" as he called the eleven, loved him, and he loved most of them as tho they were his own children; and the others he treated so well that they knew no difference. They were invited to his house on various occasions; if one was absent or ill, before going to the bank he would have inquiries made at his school, place of business, or home, and if the report made him anxious he would call upon him. To such as liked books his library was always open, and to those who sought situations he gave counsel, soliciting his friends in their behalf, and recommending them if he deemed them worthy, of which he had no doubt in every case save one.

He attended Sunday school conventions, read his denominational and general papers and magazines, and bought all books that would help him to understand young people, new methods of teaching, "Keys to the Scripture," "New Views of Bible Truths," "Animals of the Bible," "Flowers of the Bible," "Weapons of War Mentioned in the Scriptures," "Home Life in Bible Times," "Land and the Book," "Are there Mistakes in the Bible?" "CHRIST as a Teacher," "St. Paul as a Tent Maker," "Where Did Samson Get His Foxes?" "Physical Geography of Palestine," "The Semitic Nation," "Was Abraham a Bedouin Sheik?" "Did Jephthah Burn His Daughter?" "Was David Inspired when He Wished Babylonian Infants Dashed Against the Stones?" and "Do the Fossils and the Scriptures Agree on Dates?" These